

## ILLINOIS LANDS.

**M'KENDREEAN COLLEGE AGENCY.**  
 undersigned, Resident Agent for the M'Kendreean College, Illinois, would hereby make known to the public the plan upon which the Trustees of this College have endeavored to secure the endowment of this College, and to endow their young and prosperous Institution. The Trustees have established a Land Agency in connection with the College, and propose to all persons wishing to purchase land in that very fertile State, that they will, by their purchase, contribute to the endowment of the College, and such other person as he may employ for them in the principal cities, receive money, and at their own option, either to purchase land in that State, or to purchase the same to Illinois, and there make purchases of land in whatever name and part of the State they may wish to do by the person furnishing the money. Upon which they do business is one which is both safe and as profitable to purchasers, as any of the private agencies, while at the same time it goes to the greatest interest of our country, the cause of education, and the great valley of the Mississippi.

By down three propositions upon which they agree to public lands, as follows:  
 1. When furnished with the money, lay out the amount advanced in lands, in whatever name and section they may be directed to do, and at the expiration of the term from such entry or purchase, they are to be paid the half of whatever such land may have advanced over the original cost, (\$1.25 per acre)—giving the other half to the Trustees of the College, and the balance of the land at cost and the other half of the increase. The part going to the Trustees may be paid either in the land or in money; the cost of such entry to be paid by the Trustees. And should the purchaser wish to sell the land before the period closes, the Trustees will receive a claim for a fair proportion either of the lands, or their cash, as may be judged by the parties, or divided equally between the two. The Trustees will also identify the interest of the Trustees with the land, and the better secure their faithfulness in making selections.

They will receive money as above, and, at their own risk, transmit and lay out the same for 30 per cent. on advanced; for every \$125, they will secure to the Trustees 20 acres of land, and forward him a certificate of immediately after such entry or purchase is made, this proposition the purchaser receives his land immediately. They will purchase land on shares, one half of the advance in the name of the person furnishing the money, and the other half in the name of the Trustees, for the College. The Trustees guarantee that in three years the portion of the person advancing the money shall be equal to the whole amount of both entries, and six per cent. in the same for the three years. Should it not so adequately bind themselves to make up the deficiency. The Trustees of this College are men who emigrated to the Illinois in its early settlement. The members of the College are employed to make the selections and entries, are both acquainted with the country, one having for a long time been a public surveyor, and the other a farmer of great experience and moral worth.

Attestation of character furnished the Agents, will show satisfactory that this Agency is highly entitled to the confidence of the public.  
 Every case where money is advanced, a legal obligation is given for the faithful performance of the trust. The Trustees, having been appointed a resident agent for the purpose, and given bonds for the faithful performance of his duty to receive and forward money to the Trustees of the College. Purchasers will also receive certificates of their own as they can be forwarded by the Trustees. Wishing more definite information than is here given on the subject.  
 DAVID H. ELA,  
 19 Washington street.

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They are mild and pleasant in their operation, and convey immediate relief of their utility from the first dose. They are taken with safety by persons of any age; and the infirm, the nervous, and delicate, are strengthened by their operation, because they clear the system of bad humors, and nervous irritability, and restlessness from whatever cause it may arise. They are equally useful in expelling the morbid humors, and convey immediate relief of their utility from the first dose. They are taken with safety by persons of any age; and the infirm, the nervous, and delicate, are strengthened by their operation, because they clear the system of bad humors, and nervous irritability, and restlessness from whatever cause it may arise.

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## ZION'S



## HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

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WILLIAM C. BROWN, Editor.

DAVID H. ELA, Agent.

Office No. 19 Washington Street.

FOR ZION'S HERALD.  
UNIVERSALISM.  
NO. XXV.

The conclusion arrived at in the last number, is further strengthened and confirmed by the language of the Bible, and the obvious intention of the New Testament writers on this subject. I refer especially to the words rendered "eternal," "everlasting," "forever," &c. I shall make but few remarks on this part of the subject, for the very simple reason, that about all has been said on either side, which can be said, and men must judge who has the argument. I beg leave however to observe.

1. Our Lord and his apostles used words in their common acceptance among the people with whom they were conversant, and whatever might have been the primitive meaning of a word, we are not to conclude they put that meaning upon it, unless that, at the time, was the general idea of it. So that nothing is gained by Universalists, though we should admit (which by the way we do not) that the radical idea of *aion* and *aionion* is that of limited duration; since it is a fact known to every student in the history of the Greek language, that in the time of our Saviour and the apostles, the word was used to express unlimited duration; and we are therefore to conclude, that as this was the general and ordinary signification, such is to be our rendering of these words, in their sayings and writings.

2. To corroborate this, let the purposes to which several passages containing these words are applied, be considered. The writer in one case, for example, is contrasting momentary and light afflictions, with future glory, and he opposes the weight of glory to the lightness of affliction; and then, to make the antithesis perfect, the moment of affliction is rightly translated here. Let it be recollected, that the affliction spoken of as momentary, lasted the lifetime of the apostles, so that the moment was a period of many years, and it will then be easily perceived that the glory not only was future, but eternal; since there would be no propriety in contrasting equal periods, or a period with itself. The apostle deemed that unending bliss would be an ample compensation for the afflictions of a short life, and in his hope of such bliss, he triumphed; but the expectation of limited enjoyment would have been utterly unworthy of being so loudly proclaimed in such a connection by inspired lips. Not only do passages where these words occur, speak of the happiness of the righteous, but the object of some of them is to declare the duration of the existence of God, the period of whose being is expressed by the same words as are used in speaking of the punishment of the wicked, and from this design of the passages only, we might easily infer that the word intended endless duration.

3. But let us be a little more particular in our examination. The word *aion*, from *ai* and *on*, (always being) signifies the whole duration of the being of its object, in the sense in which it is its object; and when applied to the future state, it will consequently denote the endless duration of that state. An instance of its use which will show what is its proper signification, may be found in Aristotle, (*de celo lib. 1, cap. 11*), where in speaking of the Gods, he says, "They neither inhabit time, nor wax old by time, nor are subject to changes or passions, but living the best and most satisfying life, (*diatalei ton apanta aiona*) they continue through all eternity." That the writer of this passage understood his language, none can deny; nor will they be able to escape from the obvious fact, that in this case, the word denotes endless duration. It is to be understood, that when the word is applied to this life, it means only the whole duration of this life; and is, of course, limited in its import; but when used in reference to the future existence, it is as unlimited as the state of being itself. The following texts will set the subject in a clear light. "Christ remaineth (*eis ton aionon*) forever."—*John* xii. 34. "What nonsense would the passage be if his lifetime was intended! 'Christ remaineth during his life!' 'His righteousness remaineth (*eis ton aionon*) forever.'—*2 Cor.* ix. 9. Does it mean that he is to be righteous only for a limited period? 'The things which are seen are temporal, but the things which are not seen are (*aionon*) eternal.'—*2 Cor.* iv. 18. 'He that sat on the throne, who liveth (*eis tous aionas ton aionon*) forever and ever.'—(*See Rev.* ix. 10—v. 14—x. 6—xx. 7.) 'He shall reign (*eis tous aionas ton aionon*) forever and ever.'—*Rev.* xi. 15. 'And they shall reign (*eis tous aionas ton aionon*) forever and ever.'—*Rev.* xii. 5. Is the life of God, the duration of his government, and the blessedness of the righteous, limited? What absurdities men run into!

After obtaining from the above texts, the true idea of the word *aion*, and its derivations, read the following passages, where the punishment of the wicked is described. 'And her smoke rose up (*eis tous aionas ton aionon*) forever and ever.'—*Rev.* xix. 3. (*See also Rev.* xi. 11, and xx. 10.) 'Depart from me ye cursed, into (*aionion*) everlasting fire.'—*Matt.* xxv. 41. 'These shall go away into (*aionion*) punishment.'—*Matt.* xxv. 46. 'Having two hands, or two feet to be cast into (*aionion*) fire.'—*Matt.* xxviii. 5. 'Who shall be punished with (*aionion*) destruction from the presence of the Lord, and the glory of his power.'—*2 Thess.* i. 9. 'He that shall blaspheme against the Holy Ghost, is in danger of (*aionion*) eternal damnation.'—*Mark* iii. 29. 'Wandering stars, to whom is reserved the blackness of darkness (*aionion*) forever.'—*Jude* 13. These passages, where the same word is used, and in such a connection too, as to show that it applies to the future state, fully sustain the doctrine of the eternal punishment of the wicked, nor

is it possible, by any twists or shifts whatever, to avoid their force.

I might safely rest the argument here, but I choose to present a few passages more in which punishment is declared to be the end of the wicked, or their final state.

The question is asked, "What shall the end be of them that obey not the gospel of God?" and the Bible answers that solemn and interesting inquiry thus:—"Whose end is to be burned."—*Heb.* vi. 8. "Whose end is destruction."—*Phil.* iii. 19. "For the end of these things is death."—*Rom.* vi. 21. Thus, from every direction, the proof comes pouring in upon us, and we are obliged, if we would not set reason utterly at odds with itself, to believe the doctrine of future endless punishment. Yet, notwithstanding the proof, Universalists will still disbelieve, and with an apostle we shall be obliged to say, "if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

But others may be saved. Let the wavering ponder well the paths of their feet, and be sure Universalism is from heaven, before they acknowledge it to be divine.

SCOUTING.

Oct. 10, 1837.

FOR ZION'S HERALD.

## METHODIST ABOLITIONISM.

MR. EDITOR—A nameless writer in Zion's Herald of the 20th ult. in an article headed "Methodist Abolitionism," has dealt out rather severe censures against some of his brethren, for doing what they never have done. He charges them with "turning away from abolitionism, to engage in the denunciation of the Episcopacy of our Church." The italicizing is his own. He further says, that Episcopacy is "that which is now arranged,"—that "it does not seem" to be "the plan of some abolitionists" to "convert," but "to annihilate the church." He goes on;—"It is only in the black pathway of the flames they kindle, that they can discern the traces of victory. They seem to suppose, that an utter subversion, or entire change of Episcopacy in our church, is the one thing needful in order to the success of abolitionism." He closes, by expressing a "hope that we shall hear no more denunciation of Methodist Episcopacy."

The above sweeping charges are entirely without support. The writer has not pretended to bring a scrap of evidence to support them. It is right, thus to charge brethren, without the least show of authority, and without even naming the persons who have been guilty of these terrible outrages on Episcopacy?

This writer, after approving the "course" of those "who have deemed it their duty to engage in writing and lecturing on the subject,"—stating that he is "the last to believe duty is neglected, authority slighted, or ordination vows broken, by either or both of these acts,"—and after justifying "the censure and deserved reproach" which has been heaped upon "Southern Christians," which has withered their green reputation," denying "that the love of God can be in the heart of that man who claims, holds, and treats his fellow-men as property," and affirming that he would not "give to that man any mark, or token of Christian fellowship whatever,"—then goes on to say, that he is among the number who believe our bishops "have exceeded their powers,"—that they "have arrogated to themselves powers not vested in them by the constitution,"—that they "have overstepped the bounds of their authority, and usurped the rights of others,"—and "that this has been done in some cases of late occurrence." And yet, for communicating these very sentiments, and these sentiments only, he accuses "some abolitionists" of "invectiving against the institutions of our own church." Does not this writer know that all our objections have been brought against "unconstitutional" and "usurped" powers? Does he not know that we have made no attempt to discuss the right or wrong of Methodist Episcopacy, but only the right or wrong of certain acts, of certain men? Whether he knows it or not, such is the fact! And yet, after unchristianizing all slaveholders, he says the same things, in substance, against certain acts of certain men, which have been said by those whom he charges with being able to see "traces of victory" "only in the black pathway of the flames they kindle." Why did he not give us chapter and verse, to sustain his heavy charges? For the simple reason, probably, that there was none to give. I ask, is it candid, is it brotherly, for one brother, under the cover of a *felicitous signature*, thus to accuse "the Methodist Episcopal abolitionists," without naming who is meant, or who is in the fault? If it be replied, that those are meant who have done these things, I answer, no brother is guilty of what he charges upon "the Methodist Episcopal abolitionists." What! Episcopal abolitionists opposing Episcopacy! And is not this writer himself, one of "the Methodist Episcopal abolitionists!" He is certainly an abolitionist, if we may believe his own words, and I should think an "Episcopal" abolitionist.

Now, sir, I denounce these sweeping charges, especially where nothing definite is pointed out, either as it respects criminals, or the evidence of their crimes. If O. Scott or G. Storrs has done any thing wrong, let him be named, and let the evidence of their wrong deeds be brought forward. Why condemn the innocent with the guilty? If he means other brethren, let him say so; for we do not wish to be condemned with the guilty, when we feel that we are innocent.

It has been our object, and our whole object, (if our writings and sayings may be taken as evidence), to show that the objectionable acts of the Bishops were "unconstitutional." And the truth of all this is admitted by the writer in question.

Since this list of vague charges came to hand, (which was not till yesterday), I have looked over the principal articles which have been written on

Conference rights and the powers of Bishops, and I hesitate not to say, that there cannot be found a single sentence, in all these articles, fairly construed, and taking into the account its proper connection, which can be made to support the charges that have been so liberally preferred against "the Methodist Episcopal abolitionists." If I am mistaken in this definite and tangible position, let a nameless writer, under his own proper name, correct me. Let him bring forward the treasonable matter, if he can. It would not, indeed, be strange, if in writing, so much as has been written, some incidental expressions had fallen from the pen, seeming to bear, directly, or indirectly, upon Episcopacy. But I am surprised to find how exceedingly guarded the articles in question are, in this respect, and I am still more surprised, at the bold, and unqualified accusations which have been preferred against these writers. In one of the principal articles, this sentence occurs:—"It is not to the proper use of any Episcopal powers, that I am now objecting, but to their abuse." All who have read what has been written, must know that the object has been to oppose "unconstitutional" and "usurped" powers—not Episcopacy. If, however, my rights of conscience and opinion are properly and constitutionally in the hands and under the control of bishops, when in Conference assembled, I may hereafter oppose Episcopacy. This is more than I have ever said before. But, whenever it can be shown, that two of our Bishops have not exceeded their powers, I will either submit to a slavish censorship of conscience and opinion, or I will resist. But I do not believe our Bishops have acted constitutionally, on the slave question, in the New England and New Hampshire Conferences. And it is to this "overstepping" of their proper prerogatives, that I have all along objected. And I doubt whether my unknown brother would not himself go with me, all lengths, in resisting such encroachments of human rights, constitution or no constitution. Will his love of Episcopacy lead him to submit to wear the manacles with respect to conscience and opinion.

Lovell, Oct. 5.

FOR ZION'S HERALD.

## METHODIST ABOLITIONISM.

MR. EDITOR—In an article under this head, published in the Herald of the 20th ult. *Abolitionism* reasons well. I go with him perfectly in his sentiments. Abolition is a good cause, and like all others is liable to abuse. His reasoning is good, and cannot be evaded. In regard to one little point, however, I must beg leave to dissent from him, and that is, the truth of his premises. These may be seen in the following extract:—"There is only one thing of which I complain. It is the turning away from abolitionism, to engage in the denunciation of the Episcopacy of our Church." Who has done this? Have Methodist ministers? I believe not. They have spoken against what they deem an assumption of power by certain Bishops; but of this, no complaint is made. What brother has done more? I believe no one, and shall so believe, till I see the contrary. Let this good brother look again, and I hope he will find that the denunciations referred to, were hurled at what were thought to be perversions of "Episcopacy," and not "Episcopacy" itself. I make this suggestion, because I know he will rejoice to be corrected, and not less, to correct the public, who have received a wrong impression from the article under consideration.

Oct. 12, 1837.

FOR ZION'S HERALD.

## THE DOCTRINE OF HOLINESS.

NO. XXIII.

MR. EDITOR—The doctrine frequently advocated, that when a person is justified he is sanctified, is not only unscriptural and contrary to the experience of God's people, but may be attended with very serious consequences. Such as subscribe to this sentiment, seem to suppose that after justification, they have no positive sin to be saved from, but only a maturity of the Christian graces to attain. As some are disposed to sustain a sentiment so absurd, it may not be amiss to notice a few passages of scripture on this point.

See the exhortation of the apostle, *2 Cor.* vii. 1. "Having therefore the promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." By "these promises," is meant those contained in the three last verses of the preceding chapter. By "filthiness of the flesh," the apostle undoubtedly means all those sins which are done immediately against the body; and by "filthiness of the spirit," all impure desires, unholy thoughts, and polluting imaginations. Now let it be remembered, that the apostle is here exhorting his brethren, who are supposed to be in a state of justification. He calls them "dearly beloved." This appellation he undoubtedly here applied to such only as were regenerate, and had become members of the Christian church. To say the apostle exhorted those who were free from sin to "cleanse themselves from all filthiness of the flesh and spirit," would be absurd and nonsensical. But we must inevitably arrive at this conclusion, if we admit the sentiment, that when a person is justified, he is made holy. The apostle unquestionably saw, that though his brethren were regenerate, and the love of God had been shed abroad in their hearts, yet there were sins attached still to the flesh and spirit. From these he exhorted them to cleanse themselves, and "perfect holiness in the fear of God." Let all thoroughly examine the Scriptures, before they teach a doctrine at variance with that contained in the above passage.

Again, the apostle says, *Gal.* v. 17—"The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." This is spoken of the state of believers in general. Here he directly affirms that the flesh,

the remains of sin, is opposed to the Spirit of God, even in believers.











## Poetry.

To the Editor of the Christian Register and Observer:

My DEAR SIR—I do not intend this for abolitionists exclusively, or for them more than for all other petitioners. When the guaranteed right of petition to Congress is thus practically and effectually denied to any body, as it has been for two years past to abolitionists, it is time, I think, for every man who hath "a word," to speak it, and to speak it out.

Yours truly, J. PIERPONT.

## A WORD FROM A PETITIONER, TO CONGRESS.

BY J. PIERPONT.

What! our petitions spurned! The prayer  
Of thousands—tens of thousands—cast  
Unheeded beneath your speaker's chair!  
But ye will hear us, first or last.  
The thousands that, last year, ye scorned,  
Are millions now. Be warned! Be warned!  
Turn not, contemptuous, on your heel:—  
It is not for an act of grace  
That, suppliants, at your feet we kneel!  
We stand—and we look you in the face,  
And say—and we have weighed the word—  
That our petitions shall be heard.

There are two powers, above the laws  
Ye make or shield—they're our allies.  
Beneath their shield we'll urge our cause,  
Though all your hands against us rise.  
We've proved them, and we know their might:  
THE CONSTITUTION and the RIGHT.

We say not we shall snap the links  
That bind you to your dreadful slaves:  
Hug, if ye will, a corpse that stinks,  
And toll on with it to your graves!  
But that you may go coupled thus,  
Ye never shall make slaves of us.

And what, but more than slaves are they  
Who're told they ne'er shall be denied  
The right of prayer; yet, when they pray,  
Their prayers, unheard, are thrown aside?  
Such mockery they will tamely bear  
Who're fit an iron chain to wear.

"The ox, that treadeth out the corn,  
Thou shalt not muzzle." Thus saith God.  
And will ye muzzle the free-born—  
The man—the owner of the sod—  
Who "gives the grazing ox his meat,"  
And you—his servants here—your seat?

There's a cloud, blackening up the sky!  
East, west and north, its curtain spreads.  
Lift to its muttering folds your eye!  
Beware! for, bursting on your heads,  
It hath a force to bear you down:—  
'Tis an INSULTED PEOPLE'S frown.

Ye may have heard of the Soutlan,  
And how his Janissaries fell!  
Their barracks, near the Atmeidan,  
He barred and fired—and their death-yell  
Went to the stars—and their blood ran  
In brooks across the Atmeidan.

The despot spake: and, in one night,  
The deed was done. He wielded, alone,  
The sceptre of the Ottomite,  
And brooks no brother near his throne.  
Even now, the how-string, at his beck,  
Springs round his nostril subject's neck.

Yet will he, in his saddle, stoop—  
I've seen him, in his palace yard—  
To take petitions from a troop  
Of women, who, behind his guard,  
Come up, their several suits to press,  
To state their wrongs, and ask redress.

And these, into his house of prayer,  
I've seen him take; and, as he spreads  
His own before his Maker there,  
These women's prayers he hears or reads:—  
For while he hears the diadem,  
He is instead of God to them.

And this he must do. He may grant,  
Or may deny; but hear he must.  
Were his Seven Towers of adamant,  
They'd soon be leveled with the dust,  
And "public feeling" make short work  
Should he not hear them—with the Turk.

Nay, start not from your chairs, in dread  
Of cannon shot, or bursting shell!  
These shall not fall upon your head  
As once upon your house they fell.  
We have a weapon firmer set  
And better than the bayonet:—

A weapon that comes down as still  
As snow-flakes fall upon the soil;  
But executes a freeman's will,  
As lightning does the will of God;  
And from its force, nor doors nor locks  
Can shield you:—'tis the ballot box.

Black as your deeds shall be the balls  
That, from that box shall pour like hail!  
And, when the storm upon you falls,  
How will your craven cheeks turn pale!  
For, at its coming though ye laugh,  
'Twill sweep you from your hall like chaff.

Not women, now—the people pray.  
Hear us—or from us ye will hear!  
Beware!—a desperate game ye play!  
The men that thicken in your rear—  
Kings though ye be—may not be scorned.  
Look to your move! your stake!—Ye're warned.

\*When the British entered Washington in the war of 1813-15.

## Biographical.

FOR ZION'S HERALD.

The memory of the just is blessed. They should, therefore, be kept before the church in their example and influence, not only while living, but after their departure to the regions of bliss. It is not only said that devout men carried Stephen to his burial, and made great lamentation over him, but it is required that we be followers of them who through faith and patience are now inheriting the promises. And heaven has honored the departed saint, by announcing with a voice from the excellent glory, that right blessed are the dead who die in the Lord.

It is not to be presumed that all those who have been members of the church militant, will furnish in their history, equally interesting matter for an obituary. But shall they be forgotten? The church says no, and your excellent Herald says no, while from week to week you give us practical illustration of the power and excellency of the Christian religion, in the lives and deaths of its devoted friends. Permit me, dear brother, to present another, who after having served God in her generation, has fallen asleep in Christ.

The person to whom I allude, is our beloved sister, ANNE LOMBARD, formerly of Boston, but for the last twenty years, a resident of Lynn, and a worthy member of the M. E. Church on Lynn Common.

Sister L. was awakened during the sitting of the New England Conference in Boston, in the year 807. Shortly after, she obtained a satisfactory evidence of her acceptance with God, and was received to the church then worshipping in Methodist Alley, by our venerable father in the gospel, the Rev. George Pickering.

This important change in the heart and life of our sister, took place in the 19th year of her age, and from that time, during thirty years, she was a worthy and exemplary member of the church of Christ. She most firmly believed in the doctrine of Christian holiness, and for many years lived in the enjoyment of that perfect love which casteth out slavish fear. Her last sickness was long and distressing; but during the whole, she was an example of Christian patience, and the graces of the Divine Spirit. Her end was peace. She died August 26th, 1837, in the 50th year of her age.

She gave a practical proof of her love to Christ, in making a generous bequest to the Missionary Society of the M. E. Church, and to the New England Conference, for the benefit of superannuated and worn out preachers.

I trust, Mr. Editor, we shall have more such examples, who, not only through life adorn their profession, but will remember the charitable institutions of the church in their last will and testament.

T. C. PEIRCE.

Lynn, Mass., Oct. 4, 1837.

## FOR ZION'S HERALD.

Died in Wellfleet, Mass., JAMES M. ROGERS, of Topsham, Vt., aged 25 years.

He was sometime a student in Newbury Seminary, and afterwards studied Hebrew in Andover. Failing in his health, he came on to the Cape for his benefit and went one trip fishing, when he found himself so much improved, and the air agreeing with him, he concluded to remain and supply the place of a travelling preacher in South Wellfleet, till next Conference. He however was taken sick with a bilious fever, which in one week terminated in death.

He was a man of good natural and acquired abilities, and the people with whom he labored, were much pleased with him. During his sickness, he had not his reason at all times; but in his lucid intervals, he expressed strong confidence in God.

His remains were yesterday consigned to the grave in the Methodist burying ground, while his people wept over their beloved pastor.

Should this meet the eye of his mother or friends, they may be assured that the best of care was taken of him during his sickness. "Blessed are the dead who die in the Lord."

W. EMERSON.

Eastham, Oct. 6, 1837.

## Miscellaneous.

FOR ZION'S HERALD.

## THE TEMPERANCE REFORM.

The opinion has become too prevalent among the early friends of the temperance reform, that their work is completed. They seem to suppose, because they have succeeded to a great extent in preventing the ruin which threatened to overwhelm families and communities as well as individuals—because they have so far succeeded in getting the public mind set right, as to make their cause popular—because they have, by their hitherto untiring efforts, made the Church to feel and act with reference to this great subject, and that at the present day, those men who manufacture or traffic in, as well as those who make use of ardent spirit as a drink, are no longer admitted to her communion—because temperance societies have been established from Maine to Georgia—because a multitude of drunkards have been reformed, and thousands and tens of thousands of moderate drinkers have been saved from the degradation and grave of the confirmed drunkard—because, in a word, a great moral pestilence which walked "in darkness" and wasted "at noon-day," has been arrested in its fearful progress, that there is nothing more to be done.

It will be found that those who entertain this idea, labor under a great mistake. True, they have cause of exultation, and fervent thanksgiving to Him, who has thus far blessed their efforts in his cause, that they have not labored in vain. It will be known only in eternity, how much moral evil has been stayed since the commencement of this great reform.

But if we turn our attention for a moment to the state of things existing at present in our own country, we shall find that the work is only just commenced. Think what a vast amount of bread stuffs has been, during the past year, converted into an engine of destruction, while thousands of the poor have suffered for the staff of life. If we look abroad through the streets of our cities, do we not still behold "the loathsome drunkard reeling?" and are not our ears daily saluted with the profane oaths and horrid jests of those who are under the influence of the demon, Intemperance?

Distilleries have been stopped; but those which still exist, are a source of much greater profit to their owners than formerly. Members of churches, and those too, who have heretofore enriched themselves by the manufacture of "liquid fire," but are supposed to have renounced the murderous practice, are, it is believed, still engaged in it. Instances might doubtless be found, where individuals holding prominent stations in one or more districts, they dare not openly carry on the business, but there are those to be found, who, for the sake of gain, are ready to be used as the agents of iniquity, and have their names held up to public execration.

One of the greatest obstacles which the missionary of the cross has to contend with in some places of missionary labor, is the introduction of ardent spirit among the people, which has been manufactured in, and exported from New England. This has been the case particularly among the Indians in the far off West, and at the Sandwich Islands. Let the friends of temperance look to it. Now is the time for renewed exertion. Let us not cease from our efforts in this noble cause, until intemperance shall be banished in every form from the land.

Justice.

Oct. 10, 1837.

A WIFE'S CONDUCT TO HER HUSBAND.—Should your husband's temper be of the same placid and gentle kind, endeavor to perpetuate it, even though your own may not naturally be of that description, and you will have a powerful incentive to imitation, in observing the benign effects of such dispositions on yourself

and others; but especially recollect that nothing is more contagious than bad temper, and that a disordered mind as well as a diseased body, may spread infection over a whole house. If he be morose, fretful, or capricious, liable to sudden sallies, or the prey of some constant irritability, the cure cannot be effected by opposing similar qualities; by these the evil would be increased and perpetuated; but their contraries, sweetness, the coolness of a reasonable mind, and that kindness which anticipates the causes of irritation, or allays and soothes it, when it is excited, even if they failed to produce the change in his feelings that might be expected, would at least have the most salutary influence upon your own, and bring a revenue of peace to the mind under all its trials. There is one simple direction, which, if carefully regarded, might long preserve the tranquillity of the married life, and insure no inconsiderable portion of conjugal happiness; it is, to beware of the first dispute.—Young Wife's Book.

[From the Christian Guardian.]

The Zion's Herald, of the 16th inst., in connection with a friendly notice of the Annual Address of the Canada Conference, has the following remarks:—

"We regret to see by the census of this Conference, that there has been a decrease of 591 members during the past year. The number of 283 have joined the party who have assumed the name of Episcopal Methodists; 131 have died; 830 have been expelled and dropped!—How can this be accounted for? We are truly astonished at the declaration. The number of removals is 876. This also is large. Do they emigrate to the States? Will the editor of the Christian Guardian inform us on these points?"

Were the editor of Zion's Herald aware of the unwarmed efforts which have been made by the party calling themselves Episcopal Methodists, to excite prejudice against the Conference by every species of slander and misrepresentation, he would be, as we are, "truly astonished" that only the small number of 283 has been led astray by them.

The number of deaths is so small,—amounting to only about one in one hundred and twenty,—that we have been led to praise the Father of mercies for his preserving care exercised over our societies during the year.

With regard to the number expelled and dropped, 830, we see nothing astonishing in it, except that it was not larger, especially when we take into consideration the increased strictness with which the Discipline is administered in its application to delinquents, in consequence of the revival of Mr. Wesley's excellent plan of quarterly visitation of the classes, by the preachers, for the renewal of tickets. Within the boundaries of the conference there were last year 45 circuits and 10 missions. Leaving the missions out of the estimate, this would give an average of only 18 and a fraction expelled and dropped on each circuit. Among the circuits there were but 4 stations, all the rest being circuit circuits, and containing each from 15 to 30 or 40 classes. Placing the average number of classes on each circuit at 20, there would not be quite one from each class; while, as the Address states, there were admitted into the societies on the several circuits, 1709. Whether all those returned under the head of removals, have gone to the United States or not, we are unable to say. We are of opinion that it includes many who have removed only to other circuits, especially as we find, on making an estimate, that were this not the case the decrease of numbers would have been larger than it is.

The editor of the Herald is probably not aware of the existence of the following clause in the Canadian Discipline:—  
"In order that the work may be constantly under the eye of the preachers, the Superintendents shall keep quarterly schedules in every circuit, each of which shall contain a correct statement, for the quarter to which it belongs, of persons admitted on trial—new members fully admitted into society, after due probation—Members admitted from other circuits or classes—Removals into other circuits—Deaths—Backsliders—Persons withdrawn—Conversions—Professing Justification—Sanctifications—Numbers in Bands—and total number of members then in society. The Editor shall prepare and furnish to every circuit a sufficient number of printed forms of such schedules, at the expense of the circuit, to be filled up by the preachers, in reference to every distinct class, at the end of each quarter, and laid before the Chairman at his quarterly visitation, if called for. From these quarterly schedules, the Superintendents shall, at the close of the year, draw up a general schedule, containing an account of all the societies in his circuit, in relation to the several particulars above mentioned, and shall present the same to the annual District Meeting, to be made the subject of serious conversation among the brethren, when taking into consideration the spiritual state and circumstances of the District, and be brought by the Chairman to the Conference."

This enables the Conference to ascertain the true state of the work in reference to the particulars specified; and although some of the General Schedules were not brought by the Chairmen to the Conference, yet we are satisfied that the returns alluded to by the Herald are in the main correct.

MARRIAGE enlarges the scene of happiness or misery. A marriage of love, is pleasant; a marriage of interest easy, and marriage where both meet, happy. And a happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life. Good nature and evenness of temper will give you an easy companion for life; virtue and good sense, an agreeable friend; love and constancy, a good wife or husband.

[From the Western Christian Advocate.]

DEAR BROTHER—Though the following scrap once appeared in your paper, it cannot fail to please all your pious readers to insert it again. It might be profitably republished at least once a year in every religious periodical, for it is as sweet as honey. The writer of it is unknown to me; but he appears to have been familiar with a subject of vital importance to all Christians.

THO. A. MORRIS.

Cincinnati, September, 1837.

## COMMUNION WITH GOD.

There is no communion so sweet, so safe, so desirable, so humble, so honorable, or so advantageous, as communion with God. There is that in it which exactly suits, fully satisfies, infinitely delights the sublime and capacious powers of the immortal mind. Sensual delights are momentary, and rather surfeit than satisfy, often "leaving a sting behind;" but in communion with God the soul finds its centre and rest. Here the river runs into the ocean. Here the spirit returns to God who gave it. Here all the scattered beauties in the wide creation are collected together. Not the most exquisite painting to the im-

mer's eye, nor the softest strains to the musician's ear, nor yet the sweetest fragrance to the smell, or most delicious food to the epicure's palate, are worthy to be compared to the blessedness of communion with God. What can be more honorable than to visit and be visited, and have a joint interest with the King of kings? Herein we need fear no evils, neither loss nor disgrace. We are safe in the wilderness, and shall not be less so in the shadow of death. The beginning of this fellowship is the beginning of heaven below, and the perfection of heaven above. It is that communion, which no power, however great—which no place, however distant, can for a moment interrupt. Death itself, which breaks up so many connections and fellowships, does not destroy, but rather brings this to perfection. How blessed is it to walk with God! By so doing we shall become like him, and ere long be with him for ever.

CRYING CHILDREN.—It is astonishing how seldom well managed children are heard to cry at all. Parents commit two faults: they indulge the child too long, and then get into a great passion with it for being naughty. I hear children ask their mother twenty times, for a ball, or a piece of bread, or a drink of milk, at last they set up a dreadful crying, and then they get what they want.

Sometimes what they ask for, is what they should not have; but having learned to get things by crying they always cry for it, and often get it.

The best rule is this: if a child asks for what it ought to have, as bread, milk, a ball, or any thing of that kind, let it have it at once. Do not wait till the child begins to cry. If, on the contrary, the child cries for what it ought not to have, refuse it; never mind its crying, but be steady.—Give it something else to play with, and it will not cry long. If you do this every day, in one week your children will find out that some things are to be had, and some things are not to be had, and that crying is not useful or comfortable.—Alton Observer.

## IMPORTANT IMPROVEMENT IN STEAM NAVIGATION.

—Last week an experimental trial was made in the river of a newly-invented apparatus for the purpose of preventing incrustation on the bottom of the boilers used in steam navigation. It is well known that in sea-going vessels this incrustation is frequently so thick as to prevent the water from exerting any effect on the bottom of the boiler, which frequently becomes red hot, and explodes with great violence. Even when this is not the case, the tear and wear of the boiler, occasioned by the removal of the incrusting substance, which is often as hard and compact as stone, tend greatly to increase the expense of working a steam-vessel. The new invention consists in placing pipes outside the vessel, under the surface of the sea, that shall act as reservoirs for the condensed steam, which is thus cooled by the action of the external water, and returned to the boiler; so that, in point of fact, the contents of the boiler become in a very short period distilled water. The inventor of this plan is Mr. Symington, son of the originator of steam navigation, and well known for a variety of ingenious discoveries. The vessel fitted up for the experiment was the City of Londonderry, belonging to the Dublin Steam Navigation Company. This experiment proved the complete success of Mr. Symington's apparatus, and gave great satisfaction to a number of scientific gentlemen and others interested in steam-navigation, who witnessed it.—London Courier of Aug. 23.

MODESTY.—Modesty is not only an ornament but also a guard to virtue. It is a kind of quick and delicate feeling in the soul, which makes her shrink and withdraw herself from every thing that has danger in it. It is such an exquisite, as warns to shun the first appearance of every thing that is hurtful.

The N. Y. Observer says that the Eighth Ward Temperance Society in that city, is the largest in the world—containing more than nine thousand members. Its fourth anniversary meeting was held on the 4th inst.

## YOUTH'S CABINET.

A NEW PAPER FOR CHILDREN.  
DEVOTED TO LIBERTY, PEACE, TEMPERANCE, FRUGALITY, TRUTH, NATURAL SCIENCE, &c.  
EACH NUMBER CONTAINS A HANDSOME ENGRAVING.

## TERMS.

The YOUTH'S CABINET is published every Friday, at No. 25 Cornhill, Boston.  
\$1 per annum, in advance. 6 copies for 85.  
\$1.25 if not paid before the publication of the 14th number.  
\$1.50 if not paid within the year.  
All Agents for Anti-Slavery or Temperance publications are authorized to act as agents for the Cabinet.

It is the design of this paper to please the fancy, enlighten the understanding, and improve the heart—to lead its readers to the Revealed Will of our heavenly Father, as the only safe guide, to refer to the example of Christ as worthy of constant imitation, and to point out to children the "narrow way" which will lead them, unharmed, through life's toilsome journey, to a heavenly home. It is devoted to the interests of no sect or party in the great family of Christ's followers.

As its object is the promotion of useful intelligence, pure morality, and undivided religion, it will steadily oppose slavery, intemperance, war, and every thing which is contrary to the glory of God, peace on earth, and good will to men.

The paper is made up of a variety of short articles, arranged under some of the following heads:—The Picture Gallery; The Young Philosopher; Selections; Anti-Slavery; Peace and War; Temperance; Moral; Religious; Sabbath Schools; The Light-House; Natural History; Miscellaneous; Poetry, &c. &c.

## VOICE OF THE PRESS.

From the many favorable notices received, the following are selected.  
It is a Cabinet of many valuable treasures, which are admirably calculated to enrich the youthful mind. We hope it will be extensively patronized.  
Sabbath School Advocate.

We have perused the first number, and have formed a very exalted opinion of its contents. We wish it abundant success.  
Worcester Patriot.

We consider it worthy of the patronage of Christian parents. We have no doubt the editor is well prepared for his work, and heartily wish him a success equal to the benevolence of spirit which he evinces.  
Eastern Baptist.

Its editor, by his uncommon tact, industry, correct taste, and thorough-going principles, is admirably qualified to conduct such a paper—a paper which is much needed, and cannot fail to be highly beneficial.  
Liberator.

It will be found interesting to youth, and should be patronized by the friends of moral reformation.  
N. E. Spectator.

YOUTH'S CABINET. This is the title of a small paper, filled entirely with excellent and very useful reading matter for young people, edited by Mr. N. Southard, of this city. We believe him to be better calculated for the business he has undertaken than any other man in Boston.

It appears well adapted to the object contemplated in its publication.  
Zion's Watchman.

It is precisely such a paper as is wanted. We cheerfully recommend it to the public patronage, and wish it much success.  
Lynn Record.

Among the numerous new periodicals starting up in these times, no one has fallen upon our table which we can more heartily recommend to the place designed for it to occupy, than this.  
Vt. Telegraph.

ELEMENTS OF MORAL SCIENCE, BRIDGE, and adapted to the use of schools and Academies, by the author, FRANCIS WATLAND, D. D., President of Brown University, and Professor of Moral Science. The publishers would respectfully invite the attention of Teachers and School Committees to this valuable work. It has received the unqualified approbation of all who have examined it; and it is believed admirably adapted to the wholesome influence on the minds of the young; such an influence as will be likely to lead them to the formation of correct moral principles.

OPINION OF THE PRESS.  
Since the appearance of the second edition of the above work which we have been noticing, Dr. Watland has published an abridgement for the use of schools. Of this step we can hardly speak too highly. We have no doubt that its circulation and only will for more than repay its author for the pains he has taken with it.—North American Review.

We speak that we do know, when we express our high estimate of Dr. Watland's ability in teaching Moral Philosophy, whether orally, or by the book. Having listened to his lectures in this interesting department, we can attest how lucid are the principles, how exact and severe the arguments, how appropriate and strong the illustrations, which characterize his system, and endure it on the mind.—Christian Witness.

It is a work of the highest and purest order of intellect. Its metaphysics reduced to practical common sense, and made subservient to Christianity. It would be a valuable addition to the high schools.—Daily Advocate.

We hail the abridgement as admirably adapted to supply the deficiency which has long been felt in common school education—the study of moral obligation.—Evening Gazette.

The abridgement of this work seems to us admirably calculated for the young, and we hope it will be extensively applied to the purposes for which it was intended.—Rev. Jour.

GOULD, KILBURN, & L., & L., Washington, Sept. 20. Publishers, 50 Washington.

## BOOKS.

THE General Catalogue, Sabbath School Books and Tracts, published by the Methodist Book Concern at New York, are for sale at the Methodist Book Store, 32 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying from 20 cents to \$20.  
Robinson's Catechism.  
Joseph's Works—Rollins' Ancient History, Encyclopedia Americana, 13 vols.  
Henson's Sermons and Prayers.  
The Sermons of the Rev. Mr. May, as the McCulloch's Expositions of Christianity.  
1ick's Works—Butterworth's Concordance, Sturge's Reflections—Woods on Depravity, Poulton on Baptism.

All of which are warranted to be cheap at our retail prices. A liberal discount will be made to wholesale purchasers. Librarians, a great variety of other Religious and Historical Works.

We are prepared to furnish on order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.  
D. S. KING, Agent N. E. Conference, Sept. 20.

## DR. KINGLEY'S UNIVERSAL FAMILY PILLS.

The most safe, effectual and economical remedy for diseases of the Human Constitution, that has ever been discovered.

THESE Pills are composed entirely of materials extracted from Medicinal Plants, and are warranted not to contain one particle of mercury, or any mineral salt, or any other dangerous substance. Dr. Kingley has spent much time in experimenting with a great variety of medicines, for diseases of the human constitution, and now offers his Universal Family Pills, as the most convenient, and cheapest medicine that can be prepared for general use.

They are mild and pleasant in their operation, and convey almost immediate conviction of their utility from the first dose. They can be taken with safety by persons of any age; and the feeble, the infirm, the nervous, and delicate, are strengthened by their operation, because they regulate the system, and remove all nervous irritability and restlessness from whatever source, and invariably produce sound sleep.

The Family Pills are a sure remedy for Jaundice, Sick and Nervous Headache, Dyspepsia, Constipation, Stomachic Stomach, Heartburn, all Bilious Complaints, Fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from the necessity of using more powerful medicines. They are available in Nervous and Hypochondriacal Affections. Loss of Appetite, &c. &c.

These Pills are put up in neat boxes of two sizes; the small size contains 25 Pills, and the large size contains 50 Pills; the large size is 50 cents; the small size 25 cents. The price is 50 cents.

PAINTER, JONES & BLAKE, No. 44 Hanover street, Boston, have been appointed Agents for the above Pills for the New England States.  
Sold also by W. BROWN, Washington street, Boston; JOSHUA HUBBARD, Lowell; W. & E. B. COE, Worcester, Feb. 1.

## FURS, HATS, CAPS, &amp;c.

A GENERAL assortment of Ladies' and Gentlemen's FURS may be found at CHAPMAN & MERRILL, No. 30 Washington street—among which are 1 yd. Elk Squirrel, and Stable Caps; Fur Hats, Neck Ties, and the Cape; Muffs, Hosiery, Neck Ties, Opera Collars, Gemset and Swan's Down Trimmings, &c.

Also, Hats, Caps, Gloves, &c., all of which will be sold as low as can be found elsewhere.  
N. B. Hats and Caps made to order.  
Country Merchants are requested to call and examine for themselves. 3m Oct. 4.

## PAPER HANGINGS.

PERSONS about purchasing Paper Hangings, are respectfully invited to call at the Manufactory and Warehouse, at the corner of Salem and Endicott streets, where they may obtain a great variety of the latest styles of Paper Hangings. N. B.—We have a number of experienced paper hangers in our employ, and will thankfully receive and promptly execute any orders for papering that may be sent to the place mentioned to favor us with. A share of patronage is respectfully solicited. SEAR & MERRILL.

JAMES F. SEAR, } 4m June 14  
OTIS MERRILL, }

## PRINTING.

Of every description, executed with neatness, and on reasonable terms, at ZION'S HERALD OFFICE, 19 Washington Street, Boston. Books, Tracts, Pamphlets, &c., printed by the same establishment, at the lowest prices. Also, all kinds of Stationery, and all kinds of Printing, in the most perfect manner. Address, Catalogues, &c., to the Editor, at the above office. Also, all kinds of Stationery, and all kinds of Printing, in the most perfect manner. Address, Catalogues, &c., to the Editor, at the above office.

## TO INVALIDS.

MRS. MOTT AND MISS HUNT, Female Physicians, would respectfully inform the friends of the sick, that they still continue to attend to all diseases incident to the Female frame, at their residence No. 1 Spring street, corner of Leverett street, Boston. Diseases of Children particularly attended to.

The patent Medicated Chamber Pains will be administered to ladies at all hours of the day. Hours for seeing patients from 9 in the morning until 6 in the evening. 3m Aug. 2.

## TEMPERANCE HOUSE.

No. 5 Brattle Square, (near the Brattle St. Church) is a Temperance House for the accommodation of persons of all ages and transient boarders, and solicits a share of patronage. Boston, Sept. 13, 1837.

## COAL.

A CONSTANT supply of Hard and Soft Coal, including Peach Mountain, Sillery, and other varieties, for sale by LUTHER TOWN, Sept. 6. 2m Commercial St., near Charlesworth Bridge.

## WARRANTED BOOTS AND SHOES.

OF all descriptions, by the package or single pair, at hand and for sale at No. 14 Park Square, (opposite Fairbank Hall), Boston, by WHITTIER & WARREN.

## TERMS OF THE HERALD.